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in turn was, in Paul's words, 'another Jesus whom we have not preached.' And the Twelve Apostles were demonstrably mythical." When he was continuing his studies, he was gradually led to the concept of mythology as a more catholic science, or a more scientific classification of certain knowledge, than it had yet been shown to be in the hands of its cultivators, admirable as much of their work had been. He has set forth this view critically and historically in the opening treatise of the present volume, on the "Progress of Mythology," and has continued the research in a treatise on "Christ and Krishna," with a view of solving objectively and scientifically a simpler general problem in mythology and hierology. In the third part, he has considered successively from his special point of view the many Gospel myths. His conclusion is: "If our analysis of the Gospels as a congeries of myths be broadly accurate, there has been set up not merely a set of more or less sound and tested propositions in place of an aggregate of delusion, not merely a certain body of historic truth in place of much primitive error, but a sustaining and 'constructive' conception of human history in place of one profoundly destructive and dispiriting. The champions of the traditional view of the Gospels are the truly negative teachers: they insist to the last that the records represent either a supernatural or a supernormal exhibition of moral greatness; that it needed either a God or a man beyond all compare to give forth such teachings; they imply that only by such moral cataclysms has humanity ever been bettered; and they further imply that there is either no chance or little chance of comparable betterment in the future. It is such teaching as this that peculiarly deserves to be branded as perniciously negative, in that it negates the moral faculty of all mankind. To apply the phraseology of the Christians of past time, it is a blasphemy against Man. It has cast a glamour of mystery round some ancient portions of men's handicraft, and has so taught later men to despair of their own powers. If our 'negation' be just, it establishes the momentous affirmation that as Man is the maker of all Gods, so is he the maker of all Christs."

HINDU LOGIC AS PRESERVED IN CHINA AND JAPAN. By *Sadajiro Sugiura*. Edited by *Edgar A. Singer, Jr.* Published by the University of Pennsylvania. 1900. Pages, 114.

This monograph forms Number 4 of the "Series in Philosophy" publications of the University of Pennsylvania and is a dissertation offered by the author in partial fulfilment of the conditions for securing the degree of Doctor of Philosophy at that University.

Hindu logic, usually known as *Hetuvidya*, or the science of reasoning, has, since the introduction of Sanskrit literature into the West, excited a particular interest in connexion with Indian philosophies. The *Hetuvidya*, especially the new system of Mahādinnāga, shows a great similarity to the Aristotelian formulæ of reasoning, and this fact has induced some scholars to think that the Indian invasion of Alexander the Great brought the Eastern syllogism into Greece, and that the

latter was elaborated by the Stagirite into the form we have at present. But the conjecture, which is in itself absolutely absurd from the fact that Alexander did not invade India until four years before Aristotle's death, is further slightly weakened by the circumstance that Mahādinnāga lived seven hundred years after Aristotle. We may say that wherever there are analogous conditions intellectually or physically, we have always analogous results. But it may perhaps in the distant future fall to the lot of some learned scholar to prove laboriously that Mahādinnāga may under the circumstances have owed something to Aristotle.

The author of the present pamphlet first reviews the six systems of Hindu philosophy in a brief introduction, beginning with the Sāmkhya school and ending with the Nyāya whose special pride lies in its important contribution to the development of Hindu dialectics. He then proceeds to the subject proper, first referring to the supposed founder of the *Hetuvidya*, whose name is known in the East as "Socmock" (Sokumoku = Akshapāda). We know absolutely nothing about his life; and like all the other ancient Indian thinkers, his date is veiled in obscurity. But the path first trodden by him was soon followed and improved by a number of Buddhist scholars. There must have been some other eminent logicians among other schools of philosophy besides Buddhism, but as the *Hetuvidya* is known in Japan and China only through Buddhist scholars, we are not in a position to ascertain what valuable contributions were made by Brahmans or Sāmkhyans. We can understand, however, through Buddhist literature, how prevalent the practical application of the principles of the *Hetuvidya* was among Indian thinkers, and with what vigor and sharpness one was engaged to prove or disprove a statement against the other. Following this example, Hindu logic is still diligently studied by Mahāyāna Buddhists in the far East.

Akshapāda's formula is called the "old system." The "new system" was formulated by Dinnāga, which is much simpler and more to the point than the old one. And this is the logic that constitutes the chief subject of investigation in the brochure before us. The documents utilised by the author are entirely in Japanese or in Chinese, and are generally inaccessible to Western scholars. The editor therefore has taken a very laudable step in bringing the present essay before the public.

The author has evidently worked under great difficulties to make the subject intelligible enough to English readers, and it remains for us but to congratulate him on his fair success. But if we may be allowed to point out a few shortcomings, trivial in character, yet irritating to those who are well acquainted with the subject, we should mention the following: The system of transliteration and pronunciation of Chinese characters is unwarrantable. We cannot see why the author has preferred the *Kwan* pronunciation (*Han* in Chinese) to the *Go* pronunciation (*Wu* in Chinese), while the latter method is almost exclusively used in the Buddhist and Hindu literature preserved in Japan. To take some examples from the text: *Muchak* (Sansk., *Asanga*, not *Asangha*) should be *Mu-jaku*; *Seish* (Sansk.,

Vasubandhu, not *Vasubhandu*) should be spelt *Seshin*; etc. But the importance of the subject-matter outweighs all these minor defects. T. S.

FRAGMENTS OF A FAITH FORGOTTEN. Some short sketches among the Gnostics mainly of the first two centuries,—a contribution to the study of Christian origins based on the most recently recovered materials. By *G. R. S. Mead, B. A., M. R. A. S.* London and Benares: Theosophical Publishing Society. 1900. Pages, xxviii, 630. Price, 10s. 6d. net.

The writing of the present work has been a congenial task to Mr. Mead, and he has brought to bear lovingly and zealously upon the portraiture of the figure of Christ and of early Christianity, all the knowledge which a deep study of Oriental religions from their emotional side could furnish. The book is published by the Theosophical Publishing Society, and bears of course the marks of its associations; but it may be stated at the outset that there is very little of what is commonly regarded as the Theosophic method apparent in the work, which is the product of a scholarly though withal very devotional spirit.

Mr. Mead's aim has been to enable the reader to obtain a glimpse of a world of which he has never heard at school, and of which no word is ever breathed from the pulpit; to take him away from the pictures which the rationalists and the apologists have presented, and to enable him to obtain an unimpeded view of that wonderful panorama of religious strife which the first two centuries of our era presented. He will here see "a religious world of immense activity, a vast upheaval of thought and a strenuousness of religious endeavor to which the history of the Western world gives no parallel. Thousands of schools and communities on every hand, striving and contending, a vast freedom of thought, a mighty effort to live the religious life. Here he finds innumerable points of contact with other religions; he moves in an atmosphere of freedom of which he has previously had no experience in Christian tradition. Who are all these people—not fishermen and slaves and the poor and destitute, though those are striving too—but these men of learning and ascetic life, saints and sages as much as many others to whom the name has been given with far less reason?"

The task will be, the author says again, "to point to certain considerations which may tend to restore the grand figure of the Great Teacher to its natural environment in history and tradition, and disclose the intimate points of contact which the true ideal of the Christian religion has with the one world-faith of the most advanced souls of our common humanity,—in brief, to restore the teaching of the Christ to its true spirit of universality. Not for one instant would we try to lessen the reverence and the love of any single soul for that Great Soul who watches over Christendom; our task will rather be to point to a soil in which that love can flourish ever more abundantly, and ever more confidently open its heart to the rational rays of the Spiritual Sun. That soil is rich enough for the full growth of the man-plant; it is part of the original soil, and gives